

Obituary.

REV. SAMUEL H. STEARNS.

SAMUEL HORATIO STEARNS, died in Paris, July 15th, 1837. He sailed for London in June, 1836, hoping to regain his health by foreign travel. In Oct. of 1836, he went to Paris, and thence to Rome and other places on the Continent. At Rome, his health, which had been gradually improving, was seriously affected by his efforts to see the objects of interest in that place and by the excitement which they produced. He was seized with the influenza, which brought back the symptoms of his old complaint with new strength. He returned to Paris about the 1st of June, of the present year, and there was fatally affected. About a fortnight before he died, he wrote a letter to one of his brothers in this country, informing his friends that the disease to which he had long been subject, had "returned with a giant's grasp;" and, with the affection of his lungs, was rapidly bringing him to the grave; that the time was near in his apprehension "when not merely the wide Atlantic" would intervene between him and his friends. In this letter, he gave a calm and most affecting farewell to the members of his family circle, expressed the belief that the time of painful self-examination and uncertainty with regard to his Christian hope had passed by, and that, with a deep sense of unworthiness, he hoped for mercy through the Saviour, and looked forward with peace to an entrance into heaven. He said that the announcement of the certain and speedy end of his life, produced no agitation of body or mind; that he had no trembling fears or feelings, but, so far as he could judge from his expressions, his end was, emphatically, "peace." The date of this, his farewell letter is, June 28th, 1837, from which time, as we learn from other sources, till the 15th of July, he gradually declined. His Christian confidence never seemed to fail him, but a humble and hearty trust in the Saviour, without one apparent doubt or fear, sustained him to the end. The night before his death, he said, "I long to fly; to fly to my Saviour's arms." He was visited in his sickness by several clergymen, some of whom said it was delightful to hear him speak, as he did, of going home to heaven. He died without pain, Saturday evening, July 15th, at 6 o'clock, in the 36th year of his age.

He was attended in his last sickness and in death, by two American gentlemen, (agents of an importing house in this country,) who had received instructions to render him every possible attention. During a part of his tour on the continent, he was in company with the Rev. Edward Salisbury and wife, to whom he was indebted for peculiar attentions and kindness. His funeral took place on Monday, July 17. Eighteen or 20 American residents were present. Religious services were performed by his countryman, Rev. E. N. Kirk, of Albany. Many visitors were in the burying ground at the time of the service, and being attracted by a funeral without the usual robes and forms, they made a discourse round the tomb. The remarks of the officiating clergymen were repeated to them in French, by a Swiss Protestant minister, and the effect is said to have been impressive. The remains are deposited in a provisional tomb at Père la Chaise.

Mr. Stearns was the eldest son of the late Rev. Samuel Stearns of Bedford, Mass. He entered Phillips' Academy, Andover, in 1816, and was graduated at Harvard College in 1823. His health, which was always feeble, was seriously undermined by severe application to study in his Junior year. He performed the Latin Salutatory when he took his first degree, and the Latin Valedictory at his admission to the degree of Master of Arts.

Mr. Stearns was remarkable for completeness of scholarship. There was no branch of study in which he was not distinguished. In Logic and Metaphysics he was especially well versed. Owing to ill health, he was not accustomed to laborious reading or study after he left College; but, for two years which he spent as assistant in Phillips' Academy, and in relaxation at his father's house, he made such preparation to enter the Theological Seminary in 1825, as enabled him to pursue his studies in that institution without severe application. He was inclined by nature and in consequence of ill health, to meditate much of his time; so that whatever he read or studied became the subject of much reflection; and this, with a peculiar susceptibility to impression from every thing around him, was the means of storing his mind with useful thoughts.

He spent the winter following his graduating at Andover, 1828-9, with the Rev. Dr. Skinner at Philadelphia. It was not his wish to assume a pastoral charge, on account of continued ill health. He preached, however, in several vacant pulpits, and received repeated calls. There were generally against his wishes, though his desire to be a settled pastor inclined him to listen to them after they were given. He finally, in 1834, accepted a call from the Old South Church and Society, in Boston, because in that station he had the prospect of receiving such assistance in his ministerial labors as would make it easier for him to perform the duties of the ministry more than in a different parish. But the immediate pressure of care and responsibility was more than he could sustain. He preached only three times after he was settled, when his chronic difficulties assumed a more alarming character. After using various means to restore his strength, he felt obliged to leave his pastoral charge. His pastoral relation was dissolved in the spring of 1836. In his recent letters, he has expressed the warmest affection for his late people, and his satisfaction in their choice of a successor.

Mr. Stearns was an uncommon preacher. His religious views were discriminating, his feelings ardent, his manner of thinking methodical, his language simple, and free from redundancies and cast words, and his appearance in the pulpit marked by an impressive solemnity, flowing from a state of mind induced by long and severe affliction. He wrote but few sermons, and those were finished productions. He had a great dislike of any thing immature, and rarely ventured in public address without thorough preparation. The few sermons that he preached, therefore, produced a powerful effect upon all his hearers; so agreeable to the laws even of common minds, are the rules of correct art. His taste was highly cultivated, and of course, an ordinary hearer, while he charmed, an ordinary hearer, and attracted and gratified the more intellectual part of his audience. He was a good illustration of the greater power which the pulpit had in the days of the old English divines, and which it might now have, if the clergy could preach less and with greater preparation. It was a favorite principle with him not to overload a discourse with truths. He confined his discussions to one point, and sometimes made that point, for brilliancy and beauty, like a piece of steel burning by chemical power. We have never known a preacher of his age of whose discourses we have heard so much from all classes of people.

His prayers were perhaps even more remarkable than his sermons. There was no parade of feeling or of words in them, but, without formality, a striking confidence of expression, a child-like exactness in God, and a deep tone of religious emotion. He showed in his prayers the influence of affliction. Sometimes his feelings in supplication were like the sighings of the wind in a harp; for he was always of a pensive spirit, and conscious suffering occasioned a beautiful sadness even in his religious joys.

To men, in general, he was reserved. This

was owing in part to natural sensitiveness; and being remarkable for independent judgment, a fixed purpose, and great perseverance in it, he did not make a common exposure of his affairs and feelings. The purity of thought and language in his religious performances, and the entire absence of the set phrases which, with some, are the necessary exponents of religious fervor, may have led individuals to think less of his character for piety than he deserved, while, with others, these things were additional proofs of his sincerity. His religious experience and feelings in his last hours were such as might have been expected. They seemed to be the witness of the Spirit of God, showing itself through the natural manifestations of his character.

We think we do not err in the estimate of our friend, when we say of him as a man, a Christian, a preacher, that, with respect to excellence, he dwelt apart. We have thought of him in the society of heaven, which includes so many of those whom the Christian public as well as himself have respected and loved.

We remember the charge which his father gave him at his ordination, remarkable for its dignified and almost concealed affection, while it bore the impress of a father's heart. Who may speak of the meeting of such a parent with his child in heaven?

The constant increase, by our repeated losses, of that society in which they dwell, is creating every year a stronger attraction for survivors; and such a cloud of witnesses as they compose should inspire us with diligence in doing good, in useful attainments, and in a holy life. It was the wish of our brother that his death might have this influence upon the whole circle of his relatives and friends.

N. A.

BOSTON RECORDER.

Friday, Sept. 15, 1837.

ANNIVERSARY AT ANDOVER.

[From our Correspondent.]

The exercises connected with the anniversary at Andover, last week, drew together a large number of clergymen and of others from the vicinity and from distant parts of the country. The accommodations for an audience furnished by the chapel are limited; yet the most perfect order prevailed in the execution of all the arrangements. We have never attended a more orderly exhibition of the kind. The serenity of the skies and the uniform clearness of the atmosphere, contributed greatly to the pleasures of the week.

The exercises commenced on Monday evening, with performances by four members of the Porter Rhetorical Society. Mr. W. H. Lord's oration on Burke, showed a correct appreciation of the wonderful talents of that great orator and greater man. The subject required no apology from the speaker. Burke may be studied in all theological seminaries, and by all ministers of the gospel, with more advantage than a few ponderous tomes in theology that we could name. Mr. Thayer delineated some of the prominent traits of English philosophy, (including by that term both British and American authors) in contradistinction to the philosophy of Germany, of which Coleridge was said to be the English organ and representative. Mr. S. G. Brown, exhibited some of the reasons for the cultivation by the preacher of the faculty of imagination. The thoughts seemed to us to be eminently just, and they were conveyed in apt and beautiful language, and in an impressive manner. Mr. S. Wolcott, the president of the Society, closed the exercises, with some remarks on the principles and conduct of a good citizen. The nature of the subject did not permit of that unity which some other orations exhibited, still we have rarely listened to a better performance. The thoughts were weighty, and were strongly and strikingly expressed. Mr. W. touched on topics which are generally regarded as of a delicate character, but we presume, to the satisfaction of his entire audience.

On Tuesday, P. M. President Hopkins, of Williams College, addressed the Porter Rhetorical Society, on the influence of the gospel in liberalizing the human mind. He showed that no science has so strong a tendency as theology to enlarge the soul. How then, he inquired, shall the gospel be studied so as most fully to liberalize the mind, and to fit the pulpit to stand, as it should stand, the great educator of a Christian community, and the guardian of its dearest temporal as well as immortal interests? In order to this, he replied, the gospel must be studied, first, as a science, connected in its general spirit with other sciences, and secondly, in the simplicity of its plan, and the variety of its adaptation to the works of God, and the different conditions of individual and social man. We would give a full analysis of this elegant and profound address, were it not to be soon inserted, as we learn, in the pages of the Biblical Repository. Many of the readers of the Recorder, we are sure, who did not listen to it as delivered and even they also, will hasten to possess themselves of its sterling thoughts and comprehensive views. The Poem, by the Rev. Ray Palmer, of Bath, Me. was characterized by an easy versification, correct and well selected thoughts and imagery, and an unaffected and felicitous delivery. Under the head of Beauty, he touched with fine effect upon some of the great models of beauty in language and the fine arts.

On Tuesday evening, Mr. Ebenezer Burgess, president of the Society of Inquiry respecting Missions, and a member of the graduating class, delivered an address, on the great value of the Foreign Missionary Enterprise, in promoting the interests of religion at home. The circumstance that the speaker himself is about to proceed to the foreign service gave much additional interest to his performance, which was certainly one of the best to which we have listened on like occasions. He showed by a great number of facts, which he had secured by correspondence and otherwise, that foreign missionaries, in many instances, are made the means of more good to their native land, than they would probably have accomplished, had they remained at home. Like Samson, some of them have done more by their deaths than by their lives. Of the memoir of Mrs. Judson, 25,000 copies have been circulated in the English language, besides the translations into the French and German tongues. About 20 editions of the Life of Henry Martyn, have been published. The voice of Harriet Newell, though long silent in the grave, still pleads most affectingly for the dying heathen, and is still heard by multitudes in almost every Christian land.

Of the anniversary exercises on Wednesday, we cannot speak in detail. It would be very gratifying to our feelings to point out the merits of many pieces with which we were particularly pleased, but our limits will not permit. We were glad to see, that along with much catholicism of views and expansiveness of feeling, a strong attachment was exhibited to the religious and benevolent institutions which are the glory of New England. The theological sentiments were such, we presume, as would accord well with the designs of the pious and benevolent founders of the Seminary. We saw evidences of increasing excellence in the style of writing and speaking. In not a few of the pieces there was great vigor and directness without sacrifice of the harmony and beauty of the style. On the whole, there is gratifying evidence, that the Institution is fulfilling more and

more, every year, the high and holy objects of its founders, and is becoming increasingly a blessing to our own and to almost every other land.

The sermon to the Alumni, delivered on Wednesday evening by the Rev. Edward W. Hooker, of Bennington, Vt. was founded on the text, 1 Tim. iv. 12. "But be thou an example to believers in spirit." This was a highly practical, instructive and able discourse. The topics upon which the preacher dwelt were the importance of ministers possessing in an eminent degree the spirit of humility, prayer, of exclusive devotion to their work, of decision, of thorough students, of holiness of heart and life, etc.

The interest of the various exercises was much enhanced by the very acceptable performances of the Lockhart Musical Society. At the close of the afternoon exercises, was performed, the following

HYMN, by Mrs. Sigourney.

REFLECTIONS—The hour hath come
That severs heart from heart,
And bids from Learning's sacred dome
Our pupils steps depart;
Some to yon eastern sphere,
Where the dead lie in wait;
The banner of the Cross to rear
O'er Palestine's giant fate;
Some to the youthful West,
With his child in his breast,
To seek that new earth's green breast,
Whose fruit is ready above.
Dear are these hallowed walls!
How dear each chosen friend!
Yet farewell, when our Saviour calls,
Each cherub's "Hail" we read.
And every deed of love,
Deep on our hearts we'll grave,
Howe'er in death's silent wave,
Or tide the crested wave.
Prayer is the line of gold
That binds us heart to heart;
The watch-word of our Master's fold,
That joins us, though we part.
Why should we ever farewell?
We are not soon to meet.
The trumpet of our Saviour's call,
Before his glorious seat?
Why should we ever farewell?
How dear each chosen friend!
Yet farewell, when our Saviour calls,
Each cherub's "Hail" we read.
Howe'er in death's silent wave,
Or tide the crested wave.

At the meeting of the Alumni, on Wednesday morning, the Rev. Prof. Shepard, of Bangor Theol. Sem., was chosen first preacher, and Rev. Prof. Stowe, of Lane Seminary, second preacher for the next anniversary.

It will gratify the numerous friends of the Institution to learn that the health of Prof. Stuart is so far restored, that, with the blessing of Providence, he will be able to enter on his duties, as usual, at the beginning of the next term.

APPOINTMENTS.—In the Board of Visitors, the Hon. WILLIAM B. BANISTER, of Newburyport, was elected to fill the place of the Hon. William Reed, deceased, and the Rev. JOHN COLEMAN, D. D. of Dorchester, was elected in the place of the Rev. Dr. Day, resigned. In the Board of Trustees, the Rev. WILLIAM COGSWELL, D. D. of Boston, was chosen to fill the place of the Rev. Dr. Holmes, deceased, and EDWARD ALDEN, M. D. of Randolph, to fill the place of Mark Newman, Esq. resigned. A new Professorship was established, to be called the Professorship of Hebrew Language and Literature, and the Rev. BELA BATES EDWARDS, was appointed to the Professorship.

Should Mr. Edwards accept the appointment, it is expected that he will resign the editorship of the Biblical Repository into other hands, but that his connection with the American Quarterly Register, will still continue. It was an affecting spectacle to see the Hon. William Bartlet, one of the Founders of the Seminary, and who has contributed so largely to its funds, now in the ninetieth year of his age and in good health, present on the occasion, and taking a deep interest in the services.

ANNIVERSARY AT BANGOR.

[From our Correspondent.]

The exercises connected with the Anniversary of the Theological Seminary in Bangor, were attended last week, and with an interest never before manifested on any similar occasion.—The examination of the classes was held on Monday and Tuesday. The Junior class were examined in Hermeneutics, and in the interpretation of the Old and New Testaments; in the original languages; the Middle Class in Systematic Theology; and the Senior Class in Homiletics and Ecclesiastical History. These examinations, though long and full, were ably and satisfactorily sustained, evincing diligent instruction on the part of the Professors, and diligent and thorough research on the part of the students.

The subject of the address before the Rhetorical Society on Monday evening, by Rev. Mr. Curtis, was the influence of grace upon genius, in representing its aberrations and eccentricities, giving it consistency, and guiding it to the most proper pursuits.—The subject was one of deep interest, and was treated with great and learned variety of illustration, with ingenuity and force.

The address of Rev. Mr. Chickering before the Society of Inquiry on Missions was able and excellent, showing the identity of the Missionary spirit with the spirit of Christianity. The Apostles, it was well remarked, were the first Christian Missionaries, and the book denominated the "Acts of the Apostles," may be regarded as a Report of the first Missionary Society in the world. Were this book studied in this simple view, it is believed that new and varied instruction might be elicited from it.

The exercises of Wednesday commenced at nine o'clock, and continued till one—four hours; and yet the numerous auditory evinced no impatience. So far from this, the interest of the occasion continued to the end. The speakers were all of them of the graduating Class. The subjects were well chosen—sufficiently diversified—and all of an interesting character. The style of composition was chaste, manly, sufficiently ornate, and in some instances sublime and eloquent. The speaking was earnest and animated, like that of men whose object was, not to exhibit themselves, but to illustrate and enforce truth. On the whole, the exhibition was highly creditable to the institution, clearly showing, what was believed before, that this Seminary is already taking rank among the first of the kind in the United States.

During the farewell address by Professor Pond, and the singing of the parting hymn (prepared by Mrs. Sigourney expressly for the occasion) the interest of the occasion was intense. Not a heart in all the vast assembly was unaffected. Scarcely an eye was tearless. It was feared by many that the degree of interest now manifested could not be sustained, and that the exercises of the afternoon must proceed at a disadvantage. But if there was a disadvantage, Professor Shepard soon evinced that he was able to meet and overcome it. His inaugural address was inimitable, masterly. The subject was EFFECTIVE PREACHING, its characteristics and its culture;—a kind of preaching of more value than any other, and of which the Professor showed himself to be one of the best models in our country. His style is clear, pure, direct, pointed—sufficiently figurative for illustration and effect, but pruned of all redundancies, and driving at its object with resistless power. And his manner of speaking is perfectly in unison with his style, earnest, animated, not lacking in grace, but distinguished more for energy and strength. For the Professorship which he holds—that of Sacred Rhetoric—

the principal object of which is to teach young men how to make and deliver sermons, we should think Professor Shepard pre-eminently qualified.—It must be of great importance to young preachers to have such a model of the art before them, and to enjoy the benefit—had almost said to feel the pain—of his pruning knife, his criticisms.

The evening of Wednesday was occupied by Rev. Mr. Bird, lately from Beyrout in Syria, in which country and in Palestine he has spent fourteen years as a Christian missionary. He communicated most painfully interesting intelligence respecting that once favored, but now destitute and dark land; and earnestly enforced the obligations of Christians to send back the gospel of the grace of God to regions which it once illumined, and from which it beamed forth into the rest of the world.

We are happy to learn that the prospects of the Seminary at Bangor for the year to come are exceedingly encouraging, a large accession of numbers being expected at the commencement of the next term.

VIATOR.

Order of Exercises, at the Anniversary of the Theological Seminary, Bangor, Aug. 30, 1837.

MUSIC.—PRAYER.

Character of Lord Cobham.—Samuel C. Fessenden, Portland.

Plenary Inspiration.—Elias Wells, Hardwick, Vt.

Christian Enterprise.—Aurelius S. Swift, Fairlee, Vt.

Luther as a Reformer.—Solomon B. Gilbert, W. Brookfield, Mass.

Spiritual Character of the Ministerial Office.—Albert Cole, Saco, Me.

The uncompromising spirit of Christianity.—Wm. W. Thayer, Portland.

Earnestness in Preaching.—Hos. Isley, Portland.

Moral Influence.—Sydney Turner, Portland.

Early Preachers of N. England.—Edw. Seabury, N. Yarmouth.

Specific application of the Gospel.—Elen. G. Parsons, Bangor.

Uses of Fulfilled Prophecy.—Benj. Tappan, Jr., Augusta.

Origin of Holiness.—Elkanah Walker, Pownal.

Claims of Sacred Music upon the Church.—Austin Willey, Canaan, N. H.

Theology and Philosophy.—Cyrus Hamlin, Waterville.

MUSIC.

PARTING HYMN.

Prepared for the occasion, by Mrs. L. H. Sigourney.

Farewell,—we go! we go!

Brethren, tell us whither!"

Murmuring long and low,

In her bosom we'll go!

Asia calls us thither."

Sad Africa leads the gale,

With her prayerful weeping;

For the mission sail,

Till the stars prevail,

Still her lone watch keeping.

Doth the proud Moslem sigh?

Haste, show his blinded nation

Hope that cannot die—

Heaven, our home on high—

Jesus, our salvation.

We go, Farewell! Farewell!

Brethren, tell us whither?"

Hark, you village bell,

With its tuneful swell,

Sweetly warns us thither.

See, from their pastures fair,

Flocks are onward pressing;

For a shepherd's care,

For a teacher's prayer,

For a Pastor's blessing.

Farewell! with joyful feet

We'll bear salvation's story,

Brethren, we meet,

At the Judgment seat.

With our crowns of glory.

PRAYER.—BENEDICTION.

*Of the graduating class, one is expected to be stationed in Asia, another in Africa, another at Constantinople, and the remainder as Pastors of churches in our own country.

THEOLOGICAL INSTITUTE OF CONNECTICUT, EAST WINDSOR.

[From our Correspondent.]

The Anniversary of this Seminary occurred the 6th inst. On the Tuesday evening preceding, an address was delivered by Rev. Dr. Hewit, of Bridgeport, before the Society of Inquiry. His object was to illustrate the nature of Christ's kingdom, as it pertains to this world; and hence, as a natural inference, what must be the qualifications of its accepted and efficient ministers. I shall not attempt to give even its outlines. It did honor to the head and heart of its author; or I would rather say to the grace of God in Christ; and it was too clearly indicated by the attention of his numerous auditors, to need any other testimony, that the deep impression was left on their minds, that those who assume the sacred office, must be other men, than reckless, ostentatious theorists in matters of religion, or even learned theologians; must be men, most essentially, whose official authority comes in an internal, mysterious call from God; who, as they have been taught of him, what the truth is, will preach it fearlessly, without admixture with philosophy, falsely so called, to the lost,—the dead in sin.

The exercises of Wednesday were, without exception, of a high order; and the number of people in attendance, both clergymen and other friends and patrons of the Seminary, was large and respectable. The class that closed their Theological studies, and have gone forth to labor for the conversion of a dying world, some among the distant heathen, consisted of eight. Two were absent on account of ill health. Their dissertations, which were delivered without notes, evinced accurate, discriminating views of the fundamental doctrines of the Bible; ability to defend them against the insidious, popular errors of the day; gracefulness of elocution; deep toned piety in themselves; and its importance to all who bear the ark of God. The exhibition which they gave, in all these respects, was such as would do honor to any institution of the kind, and of any maturity in age. The farewell address of the able and excellent president, the Rev. Dr. Tyler, to the young gentlemen, in which he warned them of the dangers and trials that await them; and urged, in connection with laborious study and zealous action, the constant cultivation of dependence on God's unerring guidance; and in which he commended them to the supports of his grace, was peculiarly solemn and appropriate. As it showed in itself, so it received an emphatic response in the heaving bosoms and suffused eyes of the assembly, how deeply solicited he felt, on his own behalf and that of the other instructors, to train young men for the holy ministry, who shall preach not themselves, but Jesus Christ and him crucified. On the whole, it was one of the best anniversaries of the kind, at which the writer ever had the privilege of being present.

Judging from these first fruits, as well as from its articles of faith, and the economy of its internal instruction and management, the Christian community may feel fully assured, that the seminary is the child of God's gracious providence, and is worthy of being sustained by their prayers and liberal patronage. As long may it remain, as the waters of the Connecticut shall continue to flow at its base, to be a pure fountain, sending forth the streams of TRUTH, to make glad the heritage of the Lord.

AN EYE WITNESS.

PASTORAL UNION OF CONNECTICUT.—The annual meeting of the Union was held in connection with the anniversary of the Theological Institute. Several resolutions were adopted by this body, indi-

cating their sense of the importance and prospective usefulness of the Seminary; approving of the principles on which it is established as in strict accordance with the principles on which the churches of Connecticut are organized; and also of the course of instruction pursued; expressing confidence that the Seminary was called for, by the providence of God to counteract the influence of existing errors; to maintain the faith once delivered to the saints; and to rear a pure and efficient ministry; and, commending it to the confidence, prayers and benefactions of the churches, as a school of the prophets, in whose prosperity and success they are deeply interested. S.

AMERICAN HOME MISSIONARY SOCIETY.

[Abstracted from the Home Missionary.]

Missouri.—Mr. McElroy has hitherto labored promiscuously among the vacant churches of the St. Charles Presbytery; a wide field. Professors of religion are few. He now stations himself half the time with the Waverly church of 40 members; most of whom are poor. No other church within 20 miles. The harvest is great, the laborers few.

Illinois.—At Long Grove, a large ten-total society is formed, and Mr. Coton says, that he has not seen a person intoxicated with liquor of any kind since his residence there; many however are intoxicated with the world.

At Augusta, there has been a refreshing from the presence of the Lord.

Indiana.—At Putnamville there is increasing attention. Eight have been added to the church; five or six more have lately attended a protracted meeting.

Michigan.—The church at White Lake has had an accession of nineteen, and four or five more are ready to unite. It has increased, in a little more than a year from 10 to 49. The congregation increases; unusual seriousness and tenderness on many minds. The total abstinence principle, gaining ground.

Pennsylvania.—The missionary church in Philadelphia, under Rev. John Patton, is increasing, though laboring under great embarrassments for want of a suitable house of worship. Thirteen recently added to the church. All the members of the church have something given them to do, as soon as possible after their conversion.

New York.—A Revival has been enjoyed at Silver Creek, and thirty give pleasing evidence of having passed from death to life. This church, five years ago consisted of 19 members; it now comprises 115; and the additions have been principally from the world. This congregation have now resolved to support the gospel among themselves, and not receive further aid.

There is an interesting revival also in Great Valley, Chautauque Co. and eight or ten cases of hopeful conversion have occurred.

Pressure of the Times.—The missionaries in the frontier settlements feel the pressure severely. The reasons of this are, First—that the great majority of these settlements comprise only a few hundred souls each. Second. A part of these, and often a large part, are either opposed to all religion, or are too indifferent to yield support to its institutions. Third. Of those who are well disposed, few have the public spirit and business habits necessary to make them efficient supporters of the cause; the burden commonly falls on two or three individuals, who of all others are most exposed to the effects of a mercantile pressure; and whatever embarrassments then, affects the support of the gospel. Fourth. In most instances Meetinghouses are yet to be built; farms to be opened and fenced; roads to be cut, bridges to be made, and schools to be established. Hence, general distress, in the pecuniary affairs of the country is felt with great severity in the congregations. Besides this, the influx of population has exceeded the production of the necessities of life, and enhanced their price beyond what it is even in the Atlantic cities; a temporary result to be sure, but occasioning present privation and suffering. And then it is to be considered, that the stipend of the missionary is regulated by the lowest standard of economy; and he receives from the people the proportion they agree to pay, in distant, and often doubtful instalments. It is impossible therefore that the missionary should not suffer greatly, if the promised aid of the Missionary Society be withheld, even for a season.

Pleading Responses.—In answer to the appeal of a late "Home Missionary," one gentleman forwards a donation of \$100, with the assurance that his prayers for the success of the cause accompany it. Another forwards an extra donation of \$50 to help on the good work. Another forwards \$30, and inquires, "who that has a heart to sympathize with the missionary, in the trials which he encounters for Christ's sake, can shut up his bowels of compassion against him, and say, he too warmed and be thou filled, while he gives not the things that are needful for his body?" One man, with a family of six, five professors, and one not so, sends six dollars, hoping that many others will go and do likewise. Another, with his donation, sends an appeal to every Christian, urging that something be done, and done now. "Our dear brethren, must not be recalled, they must not cease to labor, they and their families must not lack bread, while breaking to starving souls the bread of life."

The Shoulder to the Wheel.—The church in Kalamazoo, Michigan, has resolved to release the American Home Missionary Society from their obligation to pay any further money on the sum guaranteed to their minister, and to pay the amount themselves. At the same time, they assure the Society of their sympathies, and cordial co-operation, as far as in their power.—QUEBEC. Are there not other congregations, that might honorably to themselves, and profitably to the general cause of benevolence, absolve the Home Missionary Society from its obligations to them, and undertake the support of their own religious privileges? We know not what spirit is more worthy of reproof or abhorrence, than that which takes from the Treasury of the Lord, what is not absolutely necessary to sustain the ordinances of the gospel among any people.

American Home Miss. Society.—In eleven years this Society has had in its employ 1,800 missionaries, who have performed 3,827 years of missionary service. It has aided 2,500 different churches. It has expended \$622,460. Its missionaries have preached the gospel to a million of our destitute population. Nearly 1,000 of the churches aided have reported seasons of refreshing from on high, and at a low estimate 30,000 have been added to the assisted churches. It is a standard that God has raised, to break the flood of error and sin rolling over the land; a river whose streams have made glad the city of our God. Yet, this Society is condemned by the General Assembly of the Presbyterian Church; and all the churches within their bounds are warned against yielding it their support! And why? Because they wish to take the whole work into their own hands; because the American Home Missionary Society discounts denominational distinctions, so far as to receive support from Congregationalists and the Dutch Reformed Church, and sustain missionaries of those denominations, as well as Presbyterian missionaries!

In one word, "Ephraim envies Judah." Let not Judah vex Ephraim. The work of the American Home Missionary Society cannot cease. It must not cease. God would be angry were it suffered to cease. Yet the Society is now depressed. It deeply feels the pressure of the times. It cannot go forward with its wonted energy, unless it be relieved. And whence shall relief come? Whence can it come, more appropriately, or more easily than from the churches of Massachusetts? And will not these churches awake to their high privilege of laboring efficiently for God, in the present exigency? Are there none who can give \$1,000; are there not many who can give \$100 each? And are there not many who can give \$10; and cannot all give one dollar? We beg that our readers will think, and feel, and act on this subject, as those who are to give to God an account of their stewardship.

NEW PUBLICATIONS.

The New Testament of our Lord and Saviour Jesus Christ. By William Tyndale, the Martyr. The original edition, 1526, being the first vernacular translation from the Greek. With a memoir of his life and writings. By J. P. Dalrymple. Andover. Gould & Newman, 1837.

To this work are annexed the essential variations of Coverdale's, Thomas Matthew's, Cranmer's, the Geneva, and the Bishop's Bibles, as marginal readings. The Memoir of Tyndale is full of interest. The zeal and boldness, the diligence and learning of this pioneer in the labors of translation, are worthy of deep and grateful admiration. Of such men the world is not worthy, and few of them are seen.

With the Editor's views of the version of the Bible in common use, we do not feel satisfied. He has indeed more abundant means of forming a judgment according to truth, than we possess; yet his judgment comes so much in conflict with our own, based on what we believe to be authentic evidence, that we cannot avoid the suspicion of some warping of his opinions by his prejudices.

